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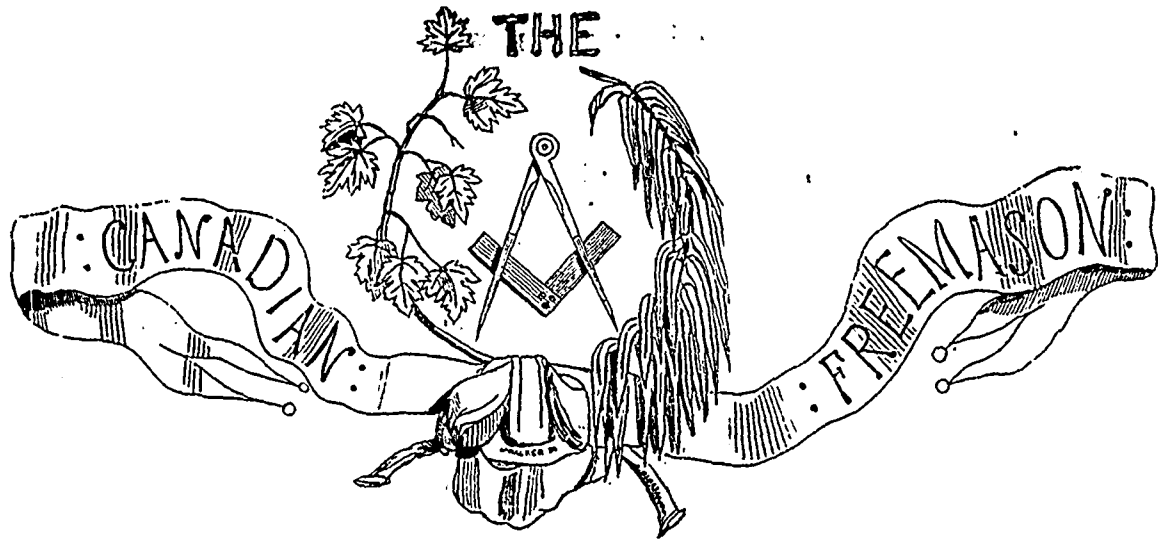
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## Semper idem—Semper fidelis.

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### The Canadian Freemason

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It contains the most interesting news relative to the craft, report of the Grand Lodges, &c., while the original articles coming as they do from the pens of Brothers of known ability, as Masonic writers, will, we trust, be found both interesting and instructive. All communications on Masonic subjects, jurisprudence, exchanges, &c., must be addressed to Dr. Cunynghame, Editor of the Canadian Freemason, and on all other matters connected with the journal to the publisher.

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#### THE MEMORIES OF A WINTER.

BY THE EDITOR.

"As ye whom social pleasure charms,  
Whoso bears the tide of kindness warms,  
Wha, hold your being on the terms,  
Each aid the other's."  
Come to my bowl, come to my arms,  
My friends, my BROTHERS! — Burns.

We promised some sketches of the companions of Burns, during the winter he spent in Edinburgh, — friends, rather, for many of the masonic acquaintances he made during that winter remained his fast friends during the residue of his brief and chequered life. They are worthy of record here, not alone for their disinterested friendship to the Poet, but for their own excellencies and on account of their prominence in the Craft. How often does it happen that a very trivial matter changes entirely the current of a man's life, and affects him for weal or woe even down to the grave. A private letter written by a friend of Burns, commendatory of the first Edition of his Poems, arrested his steps just as he was about to sail for the West Indies, and changed his destination to Edinburgh — to popularity — to enduring fame! Had he

gone to the Islands, he might have survived the ordeal; but it is more likely that, with his temperament, and the weight of sadness resting upon his heart at the time, he would have found an obscure and early grave: a trifle changed the current of his life; he went to the Capitol, threw himself into society, called into activity all his powers, and won an immortality as enduring as the mountains of his native land!

#### ALEXANDER FERGUSON

was the Worshipful Master of Canongate Kilwinning, as heretofore stated, and placed the wreath on the brow of Burns, as Poet-Laureate of the Lodge, on the evening of the first of March, as narrated in our last number. He remained a warm friend to the Poet ever after the occasion alluded to. Burns repeatedly acknowledged his friendship, in prose and verse, with all the gratitude of his fervent and impulsive nature. It is Ferguson, doubtless, whom he represents as addressing him in the following stanza:

"No longer mourn thy fate is hard,  
Thus poorly low!  
I come to give thee such reward  
As we bestow."

"Alexander Ferguson, Esq., of Craigdarroch; Advocate and Assessor of the Burgh of Canongate," was Master of Canongate Kilwinning Lodge from June 1784, to June 1787 and appears to have been a man in easy circumstances, a fine lawyer, and something of a wit. Burns refers to him in "The Whistle," as

"Craigdarroch, so famous for wit, worth, and law."

It was he who figured a contestant for the Whistle in the contest for that celebrated relic, and won it. Burns gives the history of the bauble as follows:

"In the train of Anne of Denmark, when she came to Scotland with our James VI., there came over also a Danish gentleman of gigantic stature and great prowess, and a matchless champion of Bacchus. He had a little ebony whistle, which at the commencement of the orgies he laid on the table, and whoever was the last able to blow it, every body else being disabled by the potency of the bottle, was to carry off the whistle as a trophy of victory. The Dane challenged the Scots to the alternative of trying his prowess, or else acknowledging their inferiority. After many overthrowings on the part of the Scots, the Dane was encountered by Sir Robert Laurie, of Maxwellton, who after three days and three nights' hard contest, left the Scandinavian under the table,

"And blew on the whistle his requiem shrill."

Sir Walter, son to Sir Robert, before-mentioned,

afterwards lost the whistle to Walter Riddel, of Glenriddel."

During Burns' residence at Ellisland the Whistle, being in possession of Captain Riddel, descendant of Walter, and a neighbor of Burns, he determined to submit it to another friendly contest between himself and two other descendants of him who won it as a trophy from the Dane, namely, Alexander Ferguson and Sir Robert Laurie, M. P. The meeting took place at Friars' Carse, and Burns was present by invitation to witness the trial and result. The prize was won by Mr. Ferguson, and Burns left his record of it in "THE WHISTLE." Such things entered into the fashion of the times, but would hardly be commended at the present day.

Mr. Ferguson possessed superior attainments, and much kindness and amiability of disposition. He was thrown from his horse and died, three months before the Poet.

#### LORD ELCHO.

"For though he was of high degree,  
The fiercest pride, nae pride had he,  
Nair than an honest plowman." — Burns.

During this memorable winter, the Hon. Francis Charteris was Grand Master of Masons in Scotland; and it was he who presided in the Grand Lodge on the evening of the 13th of December, when Burns was presented, and who gave the toast—"Caledonia, and Caledonia's bard—Bro. Burns," which was echoed by the entire meeting with "multiplied honors and repeated acclamations."

The Hon. Francis Charteris was the only son of Francis the fifth Earl of Wemyss, and was born on the 31st of January, 1749. In 1780 he was chosen Member of Parliament, and on his father's succession to the Earldom of Wemyss, in May 1787, Mr. Charteris succeeded as Lord Elcho. He was an active and influential member of the House of Commons, and succeeded in carrying through it some important measures. In later years he devoted his attention to agricultural pursuits, which he studied minutely, and in which he became proficient.

History does not tell us when or where he was initiated into Freemasonry, but he was a very active and zealous member. He was prominent as the Master of the St. John's Lodge, Haddington; and on the 3d of March, 1779, he became a member of the Canongate Kilwinning, "where he carried a motion to the effect that all members of the Haddington Lodge should, while in the Canongate Kilwinning, be full members thereof, and vice versa." This was a very singular motion, and it is more singular still that it was adopt-

ed; but government in Masonry was not then reduced to such order as at present, and usages and practices were then tolerated which would not be at the present time.

Lord Elcho was elected Grand Master on the 30th of November, 1786, "and visited most of the Lodges in Edinburgh in the course of the winter, beginning with the Canongate Kilwinning on the 7th December." He was re-elected Grand Master on the 30th of November, 1787. "He bore the highest character for amiable manners, benevolence, generosity, and marked kindness to the lower classes; and he endeared himself to all who were honored with his acquaintance, the whole tenor of his life being a series of kindness, friendship, and philanthropy;"—an honorable testimony too worthy man and zealous Mason.

#### LORD TORPICHEN

Was initiated in the Canongate Kilwinning Lodge on the evening of the 7th of December, 1786, being the night of Burns' first visit. He was soon after nominated in the Grand Lodge as Deputy Grand Master, but we believe never rose to the "chief command," in that body. In June, 1787, he was elected Master of the Canongate Kilwinning Lodge, but we are unable to state how long he served as such. His name was James Sandilands, was born on the 15th of November, 1759, and succeeded to his father's title in 1765. He was an officer in the 21st Regiment of Foot, or Royal Scots Fusiliers; he served under Burgoyne in our Revolutionary war, and "was one of those who had to pile arms at Saratoga." He afterwards served in the Coldstream Guards, where he rose to the rank of Lieutenant-Colonel. In 1790 he was chosen one of the representative peers of Scotland, but died without issue in 1815. One of his ancestors, Sir James Sandilands of Calder, "on account of his learning, and serving at Malta, was appointed Preceptor of the Knights Hospitallers of St. John of Jerusalem." Lord Torpichen was a warm friend to the Poet, was present at his coronation as Poet-Laureate of the Lodge, and Burns calls him "a higher brother in Freemasonry."

#### ARCHIBALD (ELEVENTH) EARL OF EGLINTON.

"'Twas in that place of Scotland's Isle  
That bears the name of Auld King Coil."—Burns.

"The tenth Earl of Eglington (Alexander), was killed in a dispute about a fowling-piece in 1769, and, dying unmarried, the honors devolved on his brother, Archibald, who figures in the painting to which we have referred. He was a military officer, and served in a Highland Regiment in America. He was asked by his mother, on his return, to recount the dangers he had passed and the sufferings he had endured; he informed her that his chief endurance was from the sting of the vegetable nettle, and the animal muskito on his killed hounds." He died in 1796, and having no son (though twice married) the title devolved on his kinsman, and another friend of Burns', Hugh Montgomerie, of Coilsfield. This was the Col. Montgomerie in whose service Highland Mary, was employed as a dairy maid when Burns became her lover. The "palace of Montgomerie" was near Tarbolton, and near it the trusting tree of the lovers, and the brook—the scene of their final pledge and parting.

Archibald, the eleventh Earl, was born in 1740, and died in 1819. He entered the army in 1755, and rose to the rank of Colonel. He was in America with Sir Ralph Abercromby. On one occasion, in assaulting a fort, the troops met with such a terrible fire as to compel them to halt. "He was behind, turned round as the smoke was clearing away, and exclaimed in the hearing of the Captain, 'What! am I to take the place myself?' The question was met by a British burrah, and the fort was carried."

At the time Burns came to Edinburgh, Hugh Montgomerie was a Member of Parliament for Ayrshire. Burns alludes to his services as soldier and statesman, in his usual free and easy manner:—

"Thee, eger Hugh, my watchman stented,  
If bardies e'er are represented,  
I ken if that ye're second were wanted,  
Ye'd lend ye're hand;  
But when there's naught to say anent it,  
Ye're at a stand."

Archibald, the eleventh Earl of Eglington, was a great admirer of Burns' poetry, and evinced his estimation of the Poet by extending a liberal patronage to him;—he subscribed for forty-two copies of the first Edinburgh edition of the poems.

#### THE EARL OF GLENCAIRN.

"The drillegoan may forget the bride  
Was made his wedded wife yestreen,  
The monarch may forget the er we  
That on his head an hour has been;  
The mother may forget the child  
That smiles aae sweetly on h'r knee;  
But I'll remember thee, Glencairn,  
And all that thou hast done for me."—Burns.

Few, among the many masonic friends of Burns, made such during that winter—a friend frequently mentioned, or mentioned in more grateful terms, than the Earl of Glencairn. He seems to have become acquainted with the Poet soon after his arrival in Edinburgh, and became at once a very sincere and valuable friend;—his name, his influence, and his purse were ever ready to aid the Ayrshire Bard, by whom his memory was gratefully cherished by his protegee to the close of life.

JAMES CUNNINGHAM, EARL OF GLENCAIRN, was born in 1749, and succeeded in 1775 as fourteenth Earl. In 1778 he served as captain in Lord Frederick Campbell's Regiment of Fencibles, and subsequently took orders in the Church of England. He married, in 1785, Lady Isabella Erskine, daughter of David Henry, tenth Earl of Buchan, and so was the brother-in-law of the Earl of Buchan and of the Hon. H. Erskine. Having no children, the title became extinct on his death, which took place near Edinburgh, on the 24th September, 1791.

Burns looked upon his Lordship as his best friend, and often alludes to him in his writings. His factor on the Finlayson estate, Ayrshire, Mr. Dalziel, laid the first edition of Burns' Poems before his Lordship, and he (says Cromek) declared that its merits exceeded his expectations. He took it with him in November, 1786, as a literary curiosity, and communicated, through Dalziel, that he wished to know "in what way or manner he could forward his interests." Meantime Burns also had reached Edinburgh; and there, in a few days, he says,—"I have found a worthy warm friend in Mr. Dalrymple of Oranfield, who introduced me to Lord Glencairn, a man whose worth and brotherly kindness to me I shall remember when time shall be no more. By his interest it has passed in the Caledonian Hunt that they are to take each a copy of the second edition, for which they are to pay one guinea." Mr. Creech was induced by his Lordship, to undertake the publication of the second edition; and thus Burns found a ready publisher, and the means of bringing his work before the Edinburgh public. He seems to have been a man of great kindness of heart, and a very devoted member of the mystic brotherhood.

#### THE EARL OF BUCHAN.

"Praise from thy lips 's mine with joy to boast,  
They best can give it who deserve it most."—Burns.

David, Earl of Buchan, is a historical personage, both in the annals of Masonry and freedom. He was born in 1742, and died in 1824. On finishing his education at the Glasgow University, he joined the army, and was appointed Secretary to the British Embassy in Spain in 1776. His father dying the next year, he succeeded to the title and estates, and returned to Scotland. He aided in the formation of the Antiquarian Society, and contributed to its lectures. He subsequently published a volume of essays on the lives of Fletcher and Saltoun, and of James Thomson the poet; and was also a contributor to the various periodicals of the day. We are not advised as to the time when, or the place where he was initiated into Masonry; but he was elected Grand Master of Masons on the 30th of November, 1782, and re-elected on 1st of December, 1783. He frequently visited the Canongate Kilwinning Lodge. He usually wore the Jewel of a Past Grand Master.

He was present at the inauguration of Burns as Poet-Laureate. During the evening he addressed

a note to the Poet, "containing a flattering advice to excite his muse by a visit to his classic country,"—for the Earl spent his summers at his seat at Dryburgh. He is represented in the picture as in the act of handing the letter to Alexander Cunningham, "who occupies the seat next to that which Burns, always resorted to." There seems to have been some foible in the Earl's character, for Burns, in his reply, with a singular freedom, says:—

"I wish for nothing more than to make a leisurely pilgrimage. But in the midst of these enthusiastic reveries, a long-visaged, dry, moral-looking phantom stands across my imagination, and pronounces these emphatic words, 'Wisdom, dwell with Prudence.'"

Now that your dear-loved Scotia puts it in your power to return to the situation of your forefathers, will you folk with these wul-a-wisp meteors of fancy, and whom, till they bring you once more to the brink of ruin?"

In 1791 the Earl wrote him again, "intimating a grand festive commemoration of the poet of the Seasons, to take place on his Lordship's grounds at Edman, on the 22d of September, on which occasion the bust of Thomson was to be crowned by the Earl with his bays. Burns could not resist the appeal to his muse on behalf of this sweet Bard, and so he transmitted the 'Address to the Shade of Thomson,' but, along with it, he wrote the Earl that, "a week or two's absence in the very middle of my harvest is what I much doubt I dare not venture on." Burns was at this time on the farm at Nithsdale.

In 1792, the Earl was presented with a box made of the oak which sheltered Sir William Wallace, bearing the following inscription: "Presented by the Goldsmiths of Edinburgh to David Stuart Erskine, Earl of Buchan, with the Freedom of their corporation, by their deacon—A. D. 1791." The Earl could not consent to return this precious gift, but, by consent of the donors, immediately transmitted it to General Washington, then President of the United States, as may be seen by the following notice published in the papers of this country at the time.

PHILADELPHIA, January 4, 1792.

"On Friday morning was presented to the president of the United States a box, elegantly mounted with silver, and made of the celebrated oak tree that sheltered the Washington of Scotland, the brave and patriotic Sir William Wallace, after his defeat at the battle of Falkirk, in the beginning of the fourteenth century, by Edward I. This magnificent and truly characteristic present is from the Earl of Buchan, by the hand of Mr. Archibald Robinson, a Scottish gentleman, and portrait painter, who arrived in America some months ago. The box was presented to Lord Buchan by the Goldsmiths' Company of Edinburgh, from whom his Lordship requested and obtained leave, to make it over to a man whom he deemed more deserving of it than himself, and the only man in the world to whom he thought it justly due. We hear further that Lord Buchan has, by letter, requested of the President that, on the event of his decease, he will consign the box to that man, in this country, who shall appear in his judgment, to merit it best, upon the same consideration that induced him to send it to the present possessor."

Our readers, we are sure, will excuse us for this brief historical digression, even if we complete it by tracing the "box" a little further. In the last Will and testament of the great Washington we find this:

"Item.—To the Earl of Buchan I recommend the 'Box made of the oak that sheltered the great Sir William Wallace, after the battle of Falkirk,' presented to me by his Lordship, in terms too flattering for me to repeat, with a request 'to pass it, on the event of my decease, to the man in my country who should appear to merit it best, upon the same conditions that induced him to send it to me.' Whether easy or not to select the man who might comport with his Lordship's opinion in this respect, is not for me to say; but, concluding that no disposition of this valuable curiosity, can be more eligible than the recommitment of it to his own cabinet, agreeably to the original designs of the

Goldsmiths' Company of Edinburgh, who presented it to him, and at his request, consented that it should be transferred to me, I do give and bequeath the same to his Lordship; and, in case of his decease, to his heir, with my grateful thanks for the distinguished honor of presenting it to me, and more especially for the favorable sentiments with which he accompanied it."

But we are now done with the Box and the donor. It was a worthy gift from a noble Mason in the old world, to the most illustrious one on this side the ocean.

CHARLES MORE.

In the centre of a group, on the right of the Master, on the picture, is Charles More, the Deputy Master of the Lodge. He was also an officer in the Royal Arch Chapter, and was deeply attached to Masonry. He was connected with the Royal Bank; was a gentleman of good address and agreeable manners, and his society was courted by persons of rank and distinction.

PATRICK MILLER,

Of Dalwinton, was the son of Sir Thomas Miller. He had been bred a banker, but applied himself chiefly to scientific pursuits, and was the first to propose the application of steam power to navigation. He was initiated in the Canongate Kilwinning Lodge, on the 12th of February, 1765. Seeing a copy of the Kilmarnock edition of Burns' Poems, his attention was arrested by the following stanza referring to his father and his property near Tarbolton:

"Through many a wild romantic grove,  
Near many a hermit-faceted cave,  
Fit haunt for friendship or for love,  
An aged Judge, I saw him rove,  
Dispensing good."

Soon after Burns' arrival in Edinburgh, he met the poet, for the first time, in the Lodge, and a day or two after sent him ten pounds as a present; and on the 13th of December, Burns writes—"I drank a glass of claret with him, by invitation, at his own house yesternight." At this interview, learning Burns' desire to devote his life to farming, Mr. Miller offered him his choice of a farm (by lease) in a large tract he had lately purchased in Dumfriesshire. In the following June, Burns visited the land and selected Etinsland, of which he took possession in the spring of 1775. The friendship formed between the Bard and Mr. Miller, was sincere and lasting as life.—*Masonic Review*.

#### POWERS OF GRAND MASTERS.

The following is from the annual address of Mr. W. Brother KIMMEL, Grand Master of Maryland:—

The government of our institution of Freemasonry, as originally taught by our English ancestry, its traditions, its immutable laws, its customs, its jurisprudence, as practised by them from time immemorial, were adopted by the Masonic fraternity to us. American Freemasonry has been inherited from our English Brethren, and is adapted as well to their monarchical government as to our free institution; and it flourishes alike in both countries. Its wholesome principles, as practised by our English ancestry, became the property of our fathers, and were practised by them in their independence as a nation as soon as they assumed a long the powers of the earth the separate and equal rights to which the "laws of nature and of nature's God entitled them."

It is said of the Prince of Wales, and the Duke of Sussex, the Sons of George III., that while Grand Masters of England, they practised in its Grand Lodge the royal immunities of the crown, in the idea that the "King can do no wrong"—which I presume was regarded by them as the highest immunity of the G. Master. A distinction is necessary to be made between the office and the officer. The rights of the Grand Master are inherent in the office. The officer becomes invested with those by the suffrage of his Brethren. There is nothing in the powers of the Grand Master that is hereditary in the person of any Brother. They are inherent in the office, and not in any manner constitutional

It is by the choice and election of his Brethren that the Grand Master is elevated to his seat. He occupies the Grand East at the call of the workmen, and at their will he becomes the exponent of the principles, and the presiding officer of the Grand Communications of their Grand Body. It is thus that he becomes invested with the powers and prerogatives that belong to the office.

It is not claimed that the Brethren are to think as the Grand Master may think, and adopt implicitly his sentiments as their own; but, having elevated him to the high position, they are obliged to submit to his authority, and to respect him in the office as well as in his official character. Being elective, the office is in the bestowment of the body of the Craftsmen.

The Brethren can choose whomsoever they please to preside and rule over them; but they should remember that they are to select a Ruler, a Master, whom they are implicitly to obey, respect and honor, and to whose acts and decisions they are to submit without complaint or murmur.

The Brethren should invariably elect to this high place none but the Master Mason of long standing, of whose ability, and position, integrity and faithfulness to the Craft they are well assured. He should be well known to the community in which he lives;—his high and honorable character should reflect honor upon his position of Grand Master. He should be a man in whom the whole fraternity have entire confidence, and who would preside over them in an amiable, courteous and conciliatory manner. However despotic the prerogatives of the Grand Master may be, they ought to be practised in mildness, and not in harshness nor severity. The position of a Master Mason has ever been held as one of the highest emence. It was esteemed in ancient times as the highest honor to which the men of any community could aspire. To it was that the entrance to our mystic temple was well guarded, and none but the worthy and the well qualified were permitted to pass it. A Masonic diploma was then regarded as a necessary appendage to the gentleman, whether at home or abroad. The despotic character of the Grand Master originated in his being the head of an honorable fraternity, the members of which were all Masters, and possessed of rights, immunities and privileges of the most exalted character; a Master of Masters is the Grand Master, and he should therefore be respected in his office, and allowed the exercise of his own free will, and the enforcement of the decrees of justice in accordance with his own enlightened judgement. His will, however, should be always tempered with mercy.—*Freemasons' Magazine*.

#### SOME REASONS FOR THE MASONIC SOCIETY BEING A SECRET ORDER.

Free Masonry has been denounced and suspected, in consequence of its being a secret order. Secrecy in all things where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are, of course intended to, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of a *universal language*, which is used as a test of brotherhood. This universal language (*universal to Masons*) is, under no circumstances, communicated to the world at large. The words and signs of it are secret, for to communicate them would at once destroy their utility. And, strange as it may appear to the uninitiated, our society professes to have no secrets beyond this. There is little very little, in the lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshah; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbors and our God. About the general nature of lodge transactions, every one here can know as much as any of its members, but for fear of any misapprehension on this subject, we would briefly

state that nowhere are order and decorum more strictly enforced than in our lodges. Our business there is charity and brotherly love and communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character that it may with great propriety be left to ourselves. We are brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern, and why should the world be permitted to witness its disposition? Does a needy brother, require assistance and receive it, it is not for us to vaunt it, and it might not be agreeable to him to proclaim his wants before strangers, nor the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity to trammel the discussion of character, and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and disaffection in the world, made up of a thousand creeds. Our objects are few and their pursuit is quiet and secret, and we have, as masons, naught in common with mankind. We do not meddle with politics, nor the extension of a creed by proselytism. We seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly benefit the world by our own improvement.—*Standard*.

#### BRAZIL.

(Translated from the German.)

We learn from the private correspondence of a Brother from Philadelphia, that Brazil possesses only one Grand Lodge, since another till now existing, the (Grand Orient) has been dissolved by a decree 30th September, 1860. There are now sixty-five lodges existing in the Brazilian Empire, some of which work partly after the Scotch, and others after the French rite. In many cases Chapters are connected with them. The average number of members is fifty to each Lodge, though there are quite a number who are unaffiliated.

Respecting their Masonic Temple the same Brother writes as follows:—"The Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until the year 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand Mil Reis (\$5500), was advanced by two wealthy members, while the superintendence of the undertaking was entrusted to John Clemente Pereira, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of 50 Mil reis (\$25) each. These shares could only be owned by members of the Grand Orient, or their inferior lodges, and in case of the death of a shareholder, the heirs or creditors should receive an equivalent for this portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French or new (modern) Rite, also one for a Master's Lodge, a Banquet Hall, Audience, and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary with his clerks, daily till 3 P.M.

This Grand Lodge receives annually from every inferior Lodge the sum of three hundred Mil Reis (\$150), and is at present in possession of nearly one half of all the distributed

shares, the remainder being divided among the Lodges in Rio Janeiro and a few private holders.—*The Triangle.*

(The Editor & Proprietors do not hold themselves responsible for the opinions of Correspondents.)



MONTREAL, MARCH, 5861.

Previous to our giving up all hope of a magazine or periodical in Canada devoted to the interests of Freemasonry being self-supporting, we have determined with laudable ambition to send a copy of the March number to every lodge in the Province. We are extremely unwilling to believe, or even be led to think, that out of nearly one hundred and fifty lodges under the Grand Lodge of Canada, and say, perhaps, a dozen under other dispensations, they are unwilling or unable to support a journal whose interests are wholly devoted to affording such information, and disseminating such ideas relative to the exoteric portions of our science as will enable our readers to be at once *bright* as well as properly informed Masons. Five or six members from each of the above-mentioned lodges, taking the paper, would insure its continuance, and at the same time prevent a direct loss to the proprietors. We feel that we have fulfilled our mission faithfully, and in some, and not a few cases, received the cordial thanks of the brotherhood, but we cannot but feel at the same time that our American brethren can fairly charge us with want of manliness, want of back, and generosity, should we allow the thing to die, as it were, in the bud. What say they? Our Canadian brethren cannot support a paper at the low price of \$1.00 per annum, surely they must be poorly informed upon what goes on in the Masonic world; and so it is. What a candle is to a room to afford a means by which one object may be distinguished from another, so is a masonic periodical to the fraternity. As an exponent of particular views on Masonic subjects, its columns have ever been open to the craft, and we trust that not a little sound information has been disseminated among the members of our order.

As the continuance of this journal will depend entirely upon the result of this month's canvass we earnestly request all who purpose subscribing to send down their names a once, accompanied by a remittance for the ensuing year, (this, however, can be paid after the 1st May proximo.) A goodly show of subscribers will be our only inducement for continuing its publication.

### ON VOUCHING FOR BRETHREN.

By the Editor.

The practice of vouching or asserting in open Lodge that the Brother seeking admission has been regularly entered, passed, and raised in a legally constituted lodge, has been of late years, more especially, a growing and pernicious practice. Among the older Masonic writers, it was seldom if ever resorted to, "Every apprentice being well understood in the work of his maister;" nor indeed do we find the habit on the increase till about the year 1800, when many who were known to be brethren, though too indolent to keep themselves duly posted in the Ritualistic portion of our ceremonies, were "certified" for, and from that period up to our own day, as we have before said, the evil is on the increase. It is by no means a misnomer to call it an evil, since we have known the most unpleasant results follow the examination of a visiting brother, after he had been "duly vouched for" by another brother. Many other equally disastrous effects would result, were the mysteries of our order jeopardized by being placed in the hands of those who have neither time nor ability to attend to them. What we most anxiously desire is to set before the brethren what we should or do consider as the veritable masonic law on the question, and we feel sure that those who have the interest of the craft at heart will at least give us credit for the good intention of preserving everything *esoteric* from the profane.

Our first proposition is, that no brother vouch for another brother, *unless he has sat in open lodge with him*, and then vouch only to the extent of the degrees which were at that time under consideration.

Secondly, That when one brother vouches for, or becomes, as it were, security for another, he does so from a distinct understanding that any examination or questioning relative to the brother's proficiency had been conducted in the presence of one brother (at least) equally competent with the examining brother, who shall be also satisfied as regards his qualifications, and that the said examination in all cases take place in the anteroom of the lodge in which he seeks admission. We are well aware that to this rule the objection will be raised, "how then are you to afford masonic charity?"

But to this we readily answer, by saying, that to all rules there are exceptions, and to all well-governed lodges there is a charitable committee, composed of at least three members of the lodge, the R. W. M. being either an acting member, or one *ex officio*, and it is in cases specially coming under this rule, which would fall more particularly under their notice. To vouch for a brother, without having sat in lodge with him, betokens a want of manly firmness and true masonic spirit on the part of both the voucher and the party vouch-

ed, the latter requiring a voucher usually as a cloak for his ignorance, if not for some baser purpose, while the former is desirous of appearing to be some one, by introducing members of lodges superior, perhaps in social position to his own, thereby leading the brethren to imagine he has sat in these lodges, or else in concert with the party desiring admission, in violating the most sacred promises, and reaping eternal damnation. It should be the earnest endeavour of any and every brother to keep the portals of the temple safe and inviolate, and surely with the very loose system at present adopted in respect to vouching, its security cannot expect to exist as we should wish, nor its secrecy be steadfastly maintained. It requires the signatures of two brethren in good standing, together with the unanimous voice of the lodge, by ballot, to even admit the candidate to but a very small interest in our ceremonies, and surely when the probability exists of his gaining a further step towards the most holy place, a greater amount of caution will certainly be required now than heretofore.

We earnestly call the attention of the brethren to what we have said, and feel that no offence can be taken, nor any inconvenience induced by a rigid adherence to the rules we have laid down, but rather a satisfactory knowledge is acquired, the knowledge of feeling that we are really amongst brethren,

"Who can meet upon the level  
And part upon the square."

To those of our readers who are fond of everything connected with Freemasonry, we would recommend them to purchase a copy of the portrait of the Lady St. Ledger, probably the only woman to whom any of our mysteries were revealed. They have been prepared at great expense, and in the full hope of being remunerated by the craft, the publishers have appended a history of this celebrated woman's initiation in a pamphlet form, which accompanies the picture.

The low price charged, \$2.00, which does not more than cover actual expenses, should be an inducement for every mason to come and purchase.

They are for sale by Bro. Hill, Office of the *Canadian Freemason*, No. 2 Place d'Armes.

We are happy to learn that a R. A. Chapter, under the Grand Lodge of Canada, is being rapidly organized in this city, the Principals are, we believe, M. E. Comps, Bernard, Isaacson and Levey, the latter Bro. P. M. of St. Andrews Lodge, Toronto. That this was much wanted, is admitted on all hands, since from the unpleasant feelings which were generated by the organization of the Grand Lodge of Canada, many of the brethren here did not feel themselves quite justified in being exalted in a foreign Chapter. The number of

candidates will doubtless be large, and we wish them every success. The Scotch Rite is proposed to be worked, viz: that which includes the Mark, Past and Most Excellent degrees, these, though not given in English Chapters, are very necessary, and have very properly been unanimously adopted by the Grand Chapter of Canada.

We are delighted to know that Bro. A. A. Stevenson has gained his election. No man could fill the office he has been elected to better than himself, and while wishing a quiet year's work, trust he may be able to convince the electors of the West Ward that they have not mistaken their man. "The power of the Master's word" usually has some influence, and we are inclined to think it was not lost in this case. We wish him a hearty success.

We beg to call our readers' attention to the fact that Bro. Hill has now copies of the Constitution of the G. L. C., as amended in 1859, for sale, neatly bound in blue cloth, and at the low price of 62½ cents each.

Stratford, C.W., Feb. 2, 1861.

Sir and Brother,—Allow me, through your columns, to notice the opening of "Tecumseh Lodge" in this town, on Thursday, 21st inst., for which a dispensation has lately been granted by the M. W. Grand Master. The following are the Officers for the current year:—

V.W. Bro. John Dutton, W.M.  
 " Worsley Ebbs, S.W.  
 " R. Macfarlane, J.W.  
 " Chas. M. Smith, Sec. & Treas  
 " James A. Carrall, S.D.  
 " Jos. C. Small, J.D.  
 " Thos. Milder, I.G.

A number of brethren from "Tudor Lodge, U. D.," Mitchell, and "St. James Lodge," No. 73, St. Mary's, were present, and after the Lodge closed were entertained by the brethren of the new lodge at a supper provided by Bro. Carey of the Albion Hotel.

After ample justice had been done to the viands, the usual loyal and masonic toasts were given, and the brethren separated, highly pleased with the manner in which they had spent the evening, and wishing success and prosperity to the new lodge.

The regular communications of Tecumseh Lodge are held on the Thursday on or preceding each full moon.

Yours fraternally,  
 W. E.

Stratford, C. W., Feb. 25th, 1861.

#### THE MASONIC BALL.

This brilliant reunion of the "Brethren of the Mystic Tie," on Monday evening, February 11th, proved, as we predicted, one of the leading events of the season, and, probably, the best masonic ball that has ever been given in Montreal. The magnificence of the Hall, the beauty of the decorations, the quality of refreshments and supper, and the excellence of the arrangements for the convenience and com-

fort of all, evidently demonstrated the greatest amount of care and forethought on the part of the energetic Ball Committee, for which they deserve every praise. The Masonic Temple on the platform of the Hall, got up by Mr. J. C. Spence, of the firm of McArthur & Spence, was one of the most beautiful and appropriate *tableaux* of the kind that we have ever seen: the back of the platform was occupied by the three masonic chairs, above which was a large allegorical painting of the three first freemasons, namely, King Solomon, Hiram Abiff, and Hiram King of Tyre, the former is in the attitude of pointing to a tracing-board, whilst the two latter are each employed with implements of masonry in the attitude of labor. The centre was occupied by a column representing an altar, on which was an open Bible, in front of which was the cushion and cross swords. The altar was surrounded by the three emblematic or lesser lights of Freemasonry, represented by three burning tapers in massive candelabras; the whole of the centre of the groups was placed on a floor of tessalated pavement surrounded by a deep fringe of crimson and gold drapery. On the right was a very fine and appropriate group, suggestive of the "arts" represented by an artist's easel, painting a column and marble bust and other implements of art; and on the left another group of the "Sciences," represented by an enormous globe, an astronomical telescope and other philosophical and scientific instruments. Two large medallions, representing the arms of the Grand Lodges of England and Canada, found their appropriate places, whilst the whole was surmounted by a magnificent star, draped with flags, in the centre of which was the square and compasses in brilliant gas jets. A large arch, inscribed "Grand Lodge of Canada," having masonic emblems at each end, formed the finish to the upper part of the temple, which, taken as a whole, formed a most beautiful and tasteful design. The dancing commenced shortly after nine o'clock to the music of the magnificent band of the Royal Canadian Rifles, and at ten o'clock about 300 persons were present, all evidently in the highest state of enjoyment. Shortly after this hour, it being announced that his Excellency the Administrator of the Government had arrived, the Company formed a procession through which his Excellency passed, preceded by the Master of Ceremonies and District Deputy Grand Master A. A. Stevenson, to a raised platform appropriately decorated for the occasion, and took his seat amidst the enthusiastic plaudits of the assembly. Amongst those who accompanied his Excellency, we noticed Lieutenant-Colonel Bradford, Capt. Earle, A. D. C., and Col. Irvine, A. D. C., &c. Shortly before midnight, supper being announced, his Excellency and Staff and nearly the whole of the assembly proceeded to do justice to the good things provided by the renowned "Dolly," who certainly outdid all his previous efforts on this occasion. The supper tables literally groaned with the weight of everything provided either to tempt the appetite or appease hunger, and the satisfaction of the guests was best proved by the ample justice that was done to all the creature comforts and delicacies that were provided. A. A. Stevenson, Esq., the District Deputy Grand Master, having requested silence, proposed the health of her Most Gracious Majesty the Queen, which was drunk in brimming bumpers of champagne, and received with that loyalty which is the distinguishing characteristic of Freemasons' hearts. The health of the Administrator of the Government was next proposed, and received with the greatest enthusiasm, to which his Excellency responded in a neat and appropriate speech expressive of the pleasure and satisfaction he experienced on the occasion. The health of the Most Worshipful Grand Master, T. D. Harrington, Esq., was next proposed, and the District Deputy Grand Master took this occasion to inform the Brethren, that it was fully anticipated that the ball would have been honored by his presence, but that a telegram had been received late that afternoon from the Grand Master expressing his extreme regret that the recent dead lock on the railroads prevented his leaving Quebec in proper time to be present on the occasion. This toast, like the preceding ones, was received with unbounded applause. At the conclusion of supper, dancing was resumed

and kept up with great spirit till three o'clock in the morning.—*Herald*.

CANADA.—The ball of the masonic fraternity, Jan. 4th, in one of the suite of rooms on Toronto street was a grand success. The ball was got up by St. Andrew's Lodge, to defray the cost of furnishing these particular halls, which they had done at their own expense. The only novel feature of this ball from those of the other years was, that it was held in rooms of its own, which therefore were reserved for those who were privileged with initiation into the mysteries of the craft. This feature of the ball, no doubt, tended to excite the curiosity of the beau sex, and of course the gentlemen had to give way to their seductive smiles and entreaties. The result may be imagined; the hall was crowded—we do not care to use a milder word—by as brilliant a gathering as ever assembled in Toronto on any similar occasion. There were between 300 and 400 persons present.

The rooms were magnificently decorated with emblems of the Order. All around the room hung the banners of the various Lodges, Chapters, and Encampment, representing historical and Scriptural subjects; from above each of the chairs at the ends of the main hall glared the All-seeing Eye, and over the main chain glistened in beautiful crystals a star—a Royal Arch emblem. The rooms at the sides of the main hall were the Grand Templar's and the Chapter's, and another apartment set off for a supper room, all of which were beautifully decorated.

Shortly after nine o'clock the fraternity entered the principal hall in procession, two and two. The St. Andrew's Lodge officers led the way, followed by the Master Masons, Royal Arch Masons, Knights Templar, and, lastly, the Grand Lodge. The procession marched up to the head of the hall, and then opened to admit of the passage of the Grand Master and his officers. The Grand Master having taken his seat on the throne, the brethren saluted him with Grand Masonic Honors, and the Most Worshipful having said a few kindly words of greeting and congratulation to those present, dancing commenced in good earnest, the music being supplied by Maul's Quadrille Band. The programme of the dances was the best we have seen selected for a long time, and we need hardly say the dancing was kept up with the greatest vigor until long past the "witching hour of night."

On Tuesday, Jan. 8th, the brethren of Central Lodge No. 110, Prescott, were called together to meet the M. W. G. M., Bro. T. D. Harrington, who had kindly consented to install and invest the officers elected for the ensuing year.

The officers of Excelsior Lodge, Morrisburgh, which has just received a dispensation, being present, the M. W. then proceeded to invest and install them.

Before leaving the Lodge, M. W. Bro. Harrington feelingly expressed the pleasure he felt in visiting the brethren, and the desire that both Lodges might prosper. He stated that as an intimate friend of Bro. Twomley, on whom he had, some year since, conferred the third degree, he felt sincerely interested in his welfare, and regarded his election to so high an office as a convincing proof that he possessed the confidence and esteem of the brethren. He then presented Bro. T. with a Past Master's jewel, as a token both of personal regard, and a memento of his first making the acquaintance of the Lodge. The Master elect returned thanks briefly, but to the point, and the brethren separated with expressions of congratulation.—*Voice of Masonry*.

"Good morning, Mr. Henpeck, have you got any daughters that would make good type-setters?"

"Not exactly, but I have got a wife that would make a first rate devil."

The bishop of Reiz thanked the bishop of L<sup>1</sup> sieux for having consecrated him. "It is for me," said the latter, "to thank you. I was the ugliest bishop in France until you were elected."

## THE GOLDEN FLEECE.

BY BRO. F. WENNER, 33°.

Of Louisville, Ky.

In the E. A. degree the candidate is presented with a Lamb-skin, which he is told "is more ancient than the Golden Fleece or Roman Eagle—more honorable than the Star and Garter," &c. I have visited many Lodges in various parts of the Union, and have seen the degrees conferred several times, but never yet heard any explanation given of these so pompously oft-repeated words. Consequently the initiate is left to his own imagination or industry to find out what it all means. Having often out of curiosity asked Masters and Past Masters what the Golden Fleece was, and always with the one answer, "I don't know," I thought what little I might be able to say on the subject would stimulate other brethren who are well read in the classics to enlighten the readers of the *Voice* more fully on the subject.

From Mythology we learn that the Golden Fleece was a sacred relic. By some it was called the Golden Fleece of Jauus. There are a great many legends connected with it in ancient Mythology. One of them is related thus:

Athamas was directed by the Oracle of Delphi to sacrifice his son, which he was about to put into execution, when Nephelæ snatched away his son and daughter, and gave them a golden-fleeced ram, which Mercury had given her, which ram carried them through the air over sea and land. The ram was afterwards sacrificed to Joviter Phyxius, who gave the fleece to Aætes, who nailed it to an oak in the grove of *Mans*. This is the legend as related by Apollodorus.

But the Order of the Golden Fleece is one of the most honorable of the Orders of Chivalry existing in Europe, being second only to the British Order of the Garter. It is conferred in Spain and Austria. It was instituted on the 10th of January 1429, at Bruges, in Flanders, by Philip the Good, Duke of Burgundy and Brabant, being the day of his marriage with his third wife, Isabella of Portugal. It was founded in honor of the Holy Virgin and Saint Andrew, for the purpose of strengthening the Catholic Church, religion, virtue, and good manners.

The cause of its institution is differently related; but it appears most probable that, having determined to establish a Order of Knighthood, Philip chose for the badge the staple material of the country, which was the Fleece. And this emblem was the more agreeable from its connection with Mythology, when the Argonautic Expedition was undertaken to obtain it under the guidance of Jason, the one-sanded adventurer. When the Order was just established, the Grand Mastership of the Order was maintainably attached to the Earl-dom of Flanders, that once flourishing country, the birth-place and seat of European commerce. The second festival of the Order was held on Nov. 2, 1431. The statutes then provided that if the male line of the House of Burgundy should become extinct, the husband of the daughter and heiress of the last sovereign should be the chief of the Order; and in this way it passed to the House of Austria, by the marriage of the only daughter of the Grand Master to Maximilian, Arch-duke of Austria, and afterwards Emperor of Germany.

The Order was re-established by Emperor Charles, at Vienna, in 1713, and Philip the Fifth, in Spain, in 1721, both claiming the Grand Mastership of the Order, since which time the Order has been conferred in both countries upon persons distinguished for services rendered to their countries.

So honorable is the Order of the Golden Fleece, that a Knight ranks above all persons but Princes of the blood, are exempt from all taxes, and were permitted to set covered in the presence of the king, with other very great privileges.

All Knights of the Order must be Roman Catholics, and it can be conferred on a Protestant only by a dispensation from the Pope. The badge of the Order is a Golden Fleece or Lamb with a gold flint stone enameled blue, on which is engraved the motto of the Order. The collar of the Order is composed of double steels, interwoven

with flint stones, emitting sparks of fire, enameled in their proper colors, at the end of which hangs the Golden Fleece. On days of ceremony the Knights wear a splendid costume: A robe of red velvet, lined with white silk, and a long purple velvet mantle, lined with white satin, with a border embroidered with gold; a cap of purple velvet, with gold embroidering, from which drops a piece of velvet, fastened to the shoulder; a plain band is suspended from the left of the cap; the shoes and stockings are red.

The anniversary of the Order is celebrated at Vienna on St. Andrew's day. If that day falls on a week day, then it is celebrated on Sunday, when all the Knights go, in grand costume, in procession to a church, hear divine service, and then return to their Chapter-room, where they dine. On the day of the Epiphany the Chapter is presided over by the Emperor. At the conclusion, the Emperor, preceded by his court and accompanied by the Knights, proceeds to the hall of the Knights, and takes his seat upon the throne, each Knight taking his stall. Then the candidates, who have been waiting in an adjoining chamber, in the dress of the Order, are led in by the oldest Knight, preceded by the King-at-arms, and enter the hall of the Knights. The candidate is invested by the Grand Master with the Order by three blows of the sword. He then takes the oath of the Order. The Emperor with his own hands then puts the collar round his neck, and embraces him, which ceremony is repeated by all the Knights; after which all the Knights return to the Grand Chapter-room, where the newly-received Knights occupy their allotted stalls. Any business of importance is then transacted, and the Chapter is closed.

This is a condensed account of the Order of the Golden Fleece, which, so often told to the candidate at his initiation, is nothing compared to the Lamb-skin in point of antiquity. Of course, I do not pretend to say anything to the reverse, but hope, as the subject is now opened, some one else will have something to say on the subject which will interest your readers more than this short and imperfect article possibly can.—*Voice of Masonry*.

## MASONIC.

We learn that the Godfrey De Bouillon Eminent of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar, under the jurisdiction of the Grand Conclave of England and Wales, has been for some time past established in this city.—On Friday last, the annual installation of officers took place, the ceremony was performed by Eminent Sir Knt., Captain Thompson Wilson of London, C. W. The following are the names of the Officers:

Eminent Sir Knt., Thomas B. Harris, Eminent Commander.  
 " " " Col. W. M. Wilson, Past "  
 " " " Col. Geo. W. Whitehead, Prelate.  
 " " " Charles Magill, 1st Captain Commanding Columns.  
 " " " Dougat McInnis, 2nd Captain Commanding Columns.  
 " " " Thomas McCracken, Registrar.  
 " " " Robert J. Hamilton, Treasurer.  
 " " " M. F. Shaler, Expert.  
 " " " Oliver Gable, Almoner.  
 " " " Jno. W. Mutton, Captain of Lines.  
 " " " S. B. Campbell, 1st Herald.  
 " " " William Irwin, 2nd Herald.  
 " " " Jno. Morrison, Equerry.

—*Hamilton Spectator*.

An Eastern editor, heads his list of births, marriages, and deaths—"Hatched, Matched, and Dispatched."

A young lady was discharged from one of the largest vinegar houses in Boston, last week, because she was so sweet that she kept the vinegar from fermenting. A sour old maid is wanted to fill her place.

## A FRAGMENT OF HISTORY.

BY THE M. W. AND HON. JOHN L. LEWIS, JR.

In No. 26 of the "Tatler" for Thursday, June 9th, 1709, occurs this passage, in speaking of a class of men called Pretty Fellows:

"You see them accost each other with effeminate airs; they have their signs and tokens like Freemasons; they rail at woman-kind," &c.

I do not remember of ever having seen the passage quoted; but the entire paper from which it is selected bears indisputable evidences of the peculiar style of its writer, Sir Richard Steele, one of the wits of Queen Anne's time—a man about town, and a close observer of everything transpiring in London in his day.

It was a favorite position of the Anti-masonic writers thirty years ago, and it is asserted and believed at the present time, by those who agree with them in sentiment, that Freemasonry had its origin in 1717 (eight years after the date of the paper in question,) at the time of the revival of the Grand Lodge; that previous to that time its only existence was in the company or guild of operative masons, styled free, because they were freemen of London; and that the secret language of the Craft was invented in 1717 by Payne, Desaguliers, Anderson, and their associates.

The sentence, therefore, is important in its bearing upon the history of the Fraternity at the commencement of the eighteenth century, and there is something more in it than a bare allusion.

The writer is addressing a miscellaneous public, and is giving, in his usual lively style of description, mixed with good humored satire, an account of a band of London dandies and loungers, whom he terms in the quaint language of the day, Pretty Fellows. He describes their effeminacy and gossip; and to giving his readers the best idea that they were a closely allied community, represents them as having "signs and tokens like Freemasons." Of course, he would employ in this, as in every other of his essays, such language as would convey the clearest and simplest idea to the mind of his readers. It is conceivable, therefore, if Freemasonry was a novelty, that he would content himself with this simple reference.

Signs and tokens are spoken of in the same technical language which is employed at the present time, and as being something peculiarly Masonic. What other society ever had its signs except Masons and their modern imitators? In what other, even in modern societies, except the Masonic, is the grip termed "a token." When Sir Richard Steele was a Mason, I do not know, but I do know that, in the extract I have given, he speaks of these signs and tokens as matters well known and well understood by the public in his day as belonging to a particular class of men. It is left for the intelligent inquirer to ascertain how long and how widely such a custom must have existed and extended, to render such a brief and pointed reference to them intelligible to the public at large, or even to a mere London public. Certainly it must have reached back to a period prior to the commencement of the century, and at a time, too, when Masonry, as described by its own historians, as well as its enemies, had fallen into neglect and disuse under the Grand Mastership of Sir Christopher Wren, and hence claimed no particular attention from the public to attract notice to its pecuniary rites.

Again: they are spoken of as "Freemasons," and not merely "masons" or artificers in stone, and brick and mortar; and this, too, like the signs and tokens, is unaccompanied by a single word of explanation. If it meant operative masons only, freemen of the guild or corporation, why should the compound word be used, connectedly, as in the origin, by a hyphen? (I quote, by the way, from an edition of the *Tatler*, published in London in 1785.) Why not say Free-carpenters or Free-smiths as well?

But it is needless to urge this question further. The conclusion forces irresistibly upon the mind of every candid and intelligent person, that there existed in London in 1709, and for a long time before, a society known as the Freemasons, having certain distinct modes of recognition, and that

this concerning them was known even when the four old Lodges were idle; and that the idle assertions of Anti-masons respecting his history have no better foundation than their stock objections to it in other respects. And the proof of it is found, not in the assertions of Masonic writers and historians, but in a standard work: in one of that incomparable group of essays which are known wherever the English tongue is spoken or written, and which have become classical from the reputation and ability of their writers, their purity of style, and soundness of morals. It is not found in an elaborate panegyric written by a Masonic pen, but in the bare statement of a fact, unaccompanied by explanation, because it needed none. As it needs none now, and is one of those sure and infallible guide marks whence the materials for truthful history are taken, and by which its veracity is tested.—*Masonic Eclectic.*

HEROIC CONDUCT OF A MASON'S WIFE.

Many of the Brethren in New York must be acquainted with that most zealous and worthy Mason, Captain J. S. Clarke, commander of the ship Maria. He has been for many years a member of the Order, and noted for his fidelity to his Masonic obligations. No cry of distress ever fell on his ear unheeded. A few weeks ago, when confined to his cabin by illness, a mutiny broke out among his crew. It appears the misguided men intended to take advantage of the captain's illness and seize the ship. Fortunately, Mrs Clarke was with her husband at this time, and proved herself worthy of her position. The mutineers had surprised the mate, throwing him upon the deck, and were on the point of murdering him when Mrs. Clarke, armed with her husband's revolver, appeared upon the scene, and in mild, but firm tones, commanded them to release the mate and desist from their murderous designs. At first they seemed little inclined to obey; but when she repeated her order in a still more decided manner, and they saw the glance of firm determination which shot from her eyes, and the terrible weapon she held in her hand, they released the mate, snaked away, and left Mrs. Clarke mistress of the field.

This act of heroism is worthy of honorable notice; and Mrs. Clarke deserves to be adopted as an honorary member of the Brotherhood throughout the world.—*Masonic Eclectic.*

MAKING A TRADE OF MASONIC EMBLEMS.

Within the last twenty five years, in journeying through the world, we have seen the emblems of Masonry almost everywhere—where they ought not to be, as well as where they ought. We have seen them on the signs of respectable hotels, and on some not so respectable, and on some anything but respectable, and so down to the lowest grog shop. We have seen it on the flag flying above the steam boat and at the door of a little shop in the country village; appended to a medical advertisement in a newspaper, and hung over the entrance of an oyster saloon; on the bosoms and watch chains, and finger rings of mercantile drummers, and dapper clerks in jobbing houses; indeed, we hardly know where we have not seen Masonic emblems. We once saw a little ragged, dirty urchin, of six or seven years, the child of a British soldier, astray on a steamer in the middle of Lake Ontario. On the side of his dirty cap, which had survived a campaign in the Crimea, and a winter in Nova Scotia, were the square and compasses! We shall not be surprised to see them, some of these days, branded upon a cow's horn, as a mark of ownership, or suspended from a dog's ears, to indicate that his master is a Freemason. Why not? Are they not a "big medicine?" Why should they not be everywhere where Masons are, and on everything a Mason owns? We have often wondered for what purpose these emblems were thus exposed, and the reply has as often been suggested—*mercenary*. Occasionally, a Brother may wear them attached to his clothes, or about his person, simply because he thinks them pretty or is fond of looking at them; but nine times out

of ten, they are put on sign boards, or attached to advertisements to secure customers. Sometimes, a trafficker is fearful he cannot pass inspection in the market, and he hangs up a Masonic emblem as a profligate guarantee of his honesty! Is it not so? And if it is, in what light does it place the individual in the estimation of all "just and upright Masons?" Several Grand Lodges in this country have been compelled, out of self-respect, to utter a sentence of condemnation against the practice; but still it obtains to much too great an extent. The practice is wrong wherever it may obtain, and should be discouraged by every possible means. The emblems of Masonry belong to the Lodge room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor be degraded to mercenary purposes. "The Square teaches morality;" it should never become a solicitor for patronage to an hotel or an oyster house.

ORGANIZATION OF GRAND LODGES.

As a special matter of interest, and for future reference, we have with great care, prepared a tabular statement of the time of organization of the several grand lodges of the United States, with the dates and places at which they meet:

State.	Organized.	Meets at.	Date.
Alabama	Dec. 11, 1821.	Montgomery.	1st Mon. Dec.
Arkansas	Nov. 25, 1838.	Littie Rock.	1st Mon. Dec.
California	April 19, 1857.	Sacramento.	2d Tues. May
Connecticut	July 9, 1789.	Middletown.	2d Wed. May
Delaware	June 7, 1826.	Wilmington.	27th June.
D. of Col.	Feb. 19, 1811.	Washington.	1st Tues. Nov.
Florida	July 5, 1830.	Tallahassee.	2d Mon. Jan'y
Georgia	Dec. 16, 1781.	Macon.	Last Tues. Nov
Illinois	April 6, 1810.	Springfield.	1st Tues. Oct
Indiana	Jan. 13, 1818.	Indianapolis.	4th Mon. May.
Iowa	Jan. 8, 1841.	Moveable.	1st Tues. June.
Kansas	Mar. 17, 1856.	Lawrence.	3d Tues. Oct.
Kentucky	Oct. 15, 1800.	Louisville.	3d Mon. Oct.
Louisiana	July 11, 1812.	New Orleans.	2d Mon. Feb.
Maine	June 21, 1820.	Portland.	1st Tues. May.
Maryland	July 31, 1783.	Baltimore.	3d Mon. Nov.
Massachusetts	Mar. 9, 1777.	Boston.	2d Wed. Dec.
Michigan	July 31, 1826.	Moveable.	2d Wed. Jan.
Minnesota	Feb. 2, 1853.	St. Paul.	4th Tues. Oct.
Mississippi	Aug. 25, 1810.	Moveable.	2d Mon. Jan.
Missouri	May 14, 1821.	Moveable.	4th Mon. Mar.
Nebraska	Sept. 27, 1857.	Moveable.	2d Tues. June
N. Hampshire	July 16, 1789.	Concord.	1st June.
N. Jersey	Dec. 18, 1786.	Trenton.	3d Tues. Jan.
New York	Sept. 6, 1787.	New York.	1st Tues. June.
N. Carolina	Dec. 16, 1787.	Raleigh.	1st Mon. Dec.
Ohio	Jan. 2, 1809.	Moveable.	3d Tues. Oct.
Oregon	Sept. 15, 1850.	Moveable.	2d Mon. June.
Pennsylvania	Sept. 25, 1785.	Philadelphia.	1st Mon. Dec.
R. Island	June 25, 1791.	Moveable.	Last Mon. May.
S. Carolina	Mar. 21, 1787.	Moveable.	2d Tues. Nov.
Tennessee	Dec. 27, 1813.	Nashville.	1st Mon. Oct.
Texas	April 16, 1838.	Moveable.	2d Mon. June.
Vermont	Oct. 19, 1794.	Burlington.	2d Wed. Jan.
Virginia	Oct. 30, 1778.	Richmond.	2d Mon. Dec.
Wisconsin	Dec. 18, 1813.	Milwaukee.	2d Tues. June.
Wash'n Ter. Dec.	1820.	Olympia.	1st Mon. Sep.

CHARITY.

From the Freemasons Magazine and Masonic Mirror, London, Saturday, February 2, 1861.

There has been, during the last few weeks, so many claims on the charity of all men, whether Freemasons or not, that we cannot but reflect with pride, how well they have been responded to, as the columns of our daily contemporaries have evidenced. During the late severe weather the distress in the metropolis was almost unexampled, and the public used every exertion to alleviate it—and it was with pride that we noticed the continual appearance of the names of distinguished Freemasons, and even of lodges in their corporate capacity, appearing in the lists of subscriptions so published.

At the same time, our noble brother, Lord Leigh, has been heading a committee of Warwickshire men—not a few of whom are Masons—to raise a fund for the relief of the distress which prevails in Coventry—not so much through the rivalry of French manufactures, as some believe, as the change in fashion by which hats have to a large extent superseded bonnets, and ribbons become an almost obsolete article of adornment with the belles of society. Most gratified have we been to observe

the efforts made to relieve that distress, and wishing the promoters of the movement every success, we cannot conceal from ourselves that any real amelioration of the condition of the ribbon weavers can only be permanently looked to from a large portion of them being drafted into another employment. The endeavours now making to induce ladies to purchase Coventry ribbons, to obtain new patterns, &c., are all laudable in their way, but can only prove palliatives of the distress, whilst the effects of such measures cannot be permanent. A similar movement was a few years since made on behalf of the metal button makers of Birmingham, only to end in disappointment; and a similar man is now scarcely ever met with a metal button on his coat, excepting he be one of the few retainers of George the Third, who adhere to the old costume because they do not like innovations. In Monmouthshire, our Newport brethren are using their best exertions to assist in relieving the distress of fifty-one widows, suddenly deprived of their natural supporters—of fourteen old and infirm parents, who were dependent solely on the labour of their sons—and of one hundred and twenty children, all made orphans by the same calamity—an explosion of fire-damp at the Risca Colliery, on the 1st of December. The minor at all times lives in an atmosphere of danger, and yet how few of us think of that when sitting by our fireside—and what we should do without their labour it is impossible to say, especially in weather such as that which we have recently experienced. When, therefore, our attention is called to that danger by such a catastrophe as that which has just occurred, it is the duty of all to do their best to alleviate the misery of those thus thrown helpless on the world. The brethren of the Silurian Lodge, to whom he all honour for having undertaken to appeal to their brother Masons to assist the noble efforts of the public of Newport to provide for these people, needed no apology, that, though the poor men were not Masons, they felt assured the brethren would assist them. And we do not apologise to the brethren for drawing attention to the claims of such deserving objects to commiseration and relief. We therefore hope that the appeal of the Isca Lodge will be liberally responded to, and that many a Post-office Order will find its way to Bro. Williams, Silurian Lodge, Newport, Monmouthshire.

But it is especially gratifying, whilst these numerous claims upon the sympathy and purses of Masons are being made, and we think we may add, nobly responded to, that our own Charities are not forgotten—as was amply proved by the splendid list of subscriptions and donations, amounting to no less than £3 000, announced at the Festival of the Royal Benevolent Institution for Aged Masons and their Widows, on Wednesday last—an amount exceeding by nearly £900 the subscription of last year, and which was of itself one of the, if not the largest ever made for the institution. Viscount Holmesdale, the Provincial Grand Master for Kent, presided, and well may he be proud of the noble manner in which he was supported by the brethren. To the provincial brethren, too, who acted as Sewers, great thanks are due for the manner in which they have roused their respective provinces to action. A few years since it was a too true complaint, that whilst the greater part of the benefits derived from the charities went to provincial brethren, nearly the whole of the money came from London. The provinces were at first piqued at the complaint; but having upon inquiry found the statement to be founded on fact, have nobly set about the work of giving their full share in aid of the different charities; and upon this occasion upwards of one-third of the subscription came from three provinces, West Yorkshire sending £500, Kent £300, and East Lancashire nearly £230; the latter being, we are informed, only an earnest of what they intend to do in future. A few more such festivals as that of Wednesday, and we shall be in the proud position of being able to boast that an aged Mason or his widow never has to ask for a pension in vain.

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